No. 14. {Whole No. 40.} *Price, 10 Cents. Per Annum, $3.00.* Vol. II.

SATURDAY, JUNE 26, 1869.

Subject: The Perfect Manhood.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

NEW-YORK:
J. B. FORD & CO., No. 39 PARK ROW.

1869

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

Brooklyn, January, 1869.

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CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others.
II. The God of Comfort.
III. The Nobility of Confession.
IV. Self-Control Possible to All.
V. Pilate, and his Modern Imitators.
VI. The Strong to Bear with the Weak.
VII. Growth in the Knowledge of God.
VIII. Contentment in all Things.
IX. Abhorrence of Evil.
X. Privileges of the Christian.
XI. The Love of Money.
XII. Divine Influence on the Human Soul.
XIII. Moral Affinity, the True Ground of Unity.
XIV. The Value of Deep Feelings.
XV. Works Meet for Repentance.
XVI. Malign Spiritual Influences.
XVII. The Old and the New.
XVIII. The Hidden Christ.
XIX. Well-Wishing not Well-Doing.
XX. Sphere of the Christian Minister.
XXI. Suffering, the Measure of Worth.
XXII. The Victory of Hope in Sorrow.
XXIII. The Crime of Degrading Men.
XXIV. Self-Conceit in Morals.
XXV. Morality, the Basis of Piety.
XXVI. The Trinity.
XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. THE WAY OF COMING TO CHRIST.
II. CONDUCT, THE INDEX OF FEELING.
III. THE SYMPATHY OF CHRIST.
IV. RETRIBUTION AND REFORMATION.
V. COUNTING THE COST.
VI. SCOPE AND FUNCTION OF A CHRISTIAN LIFE.
VII. HUMAN IDEAS OF GOD.
VIII. THE GRACIOUSNESS OF CHRIST.
IX. EVILS OF ANXIOUS FORETHOUGHT.
X. THE BEAUTY OF MORAL QUALITIES.
XI. THE PROBLEM OF JOY AND SUFFERING IN LIFE.
XII. THE APOSTOLIC THEORY OF PREACHING.
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THE PERFECT MANHOOD.*

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."—Eph. iv. 13.

The apostle, in the preceding verses, has been speaking of the variety of instruments employed in the promulgation of the Gospel. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He then states, generally, the object for which they were given—"For the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ"—the general services of the church. And then, in the passage which I have selected, more particularly he declares, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." All churches, all ordinances, all doctrines, all sorts of moral teachers, are ordained for the sake of making perfect men; and Christianity may be said to be, in a general way, *the art of being whole men*, in distinction from partial men, and make-believe men. It is not enough to say that Christianity tends to make men better. It does that; but on the way to something higher. Its aim is to develop a *perfect* manhood. "Till we all come unto a perfect man." And that manhood can never be reached except in Christ Jesus. This is not merely saying that men need divine help in all upward striving—which is strictly true; but it is teaching that human nature, developed perfectly, becomes divine. We hold a nature in common with the divine nature. When we can work out from it the accidental, the transient, the local, that which is left is strictly divine—it is like Christ. No man can be divine in scope and degree; but in kind he may. Every oak-tree in the nursery is like the oak-tree of a hundred years. Not in size, but in nature, it is just as much an oak-tree as the biggest. We are not of the divine magnitude, nor of the

* Preached in the chapel of the West-Point Military Academy, Sunday morning, June 13, 1869, before the graduating class.

Lesson: Prov. i. Hymns: "Come, ye that love the Lord;" "How gentle God's commands;" "Blest be the tie that binds."

divine scope, nor of the divine power; but we are of the divine nature. We have common natures—God and we; and these, not by figure, but really.

One must not confound, then, Christianity and religion. Religion is the specific of which Christianity is the generic. The one is simply worship. The other is character. Religion is a partialism—a very noble partialism; but it is the employment of only one part of our nature, namely, that which relates to the divine and the invisible. Christianity, on the other hand, including this, and using it, takes in all the other faculties as well, and seeks, not to make men do right things, this and that, but to create a manhood in men. It would develop perfectly every power of the body, every faculty of the mind, and round out the whole into a perfect man. Religion did not attempt to do that. It does not attempt to do it. Religion teaches men to pray, to worship, to awe, to venerate, to be obedient: but Christianity teaches men to be men all through, doing this, and doing all the other things besides. Religion would frame a just man. Christ would make a whole man. Religion would save a man. Christ would make him worth saving. The noble religion of the Hebrew trained men for an earthly commonwealth. Christ brought in immortality, and trained men for an earthly commonwealth, in order that they might become inhabitants of a higher, a heavenly commonwealth. It was because the full development of mankind required more room, and new and higher formative influences, that there was a new dispensation superinduced upon the former one.

It is to this view of truth that I shall call your attention to-day—namely, *the Christian idea of perfect manhood.*

Consider what the nature of this manhood must be. In some respects, it is already predetermined by the nature of man. It is not a manhood that is to lie outside of the faculties with which we are already endowed. Grace and the divine Spirit certainly recreate us; but they add nothing to the organic nature of men. Perfect manhood will require the harmonious development of all the parts of the human mind and body, as God has already made them. And so, a perfect character is in some sense predetermined. Nothing is superfluous in man. No part too much; nothing too little. No appetite is infixed in our constitution but is useful; no passion that is superfluous; no force, or faculty, or function, that is not indispensable. The body itself is sacred, whatever men may have thought it necessary to say respecting it. It is to be cherished and to be honored. The great ground instincts of our nature, from which have sprung such infinite mischiefs by their misrule, are nevertheless indispensable conditions of power, and of power in the higher range, too. The social affections, the whole intellectual department, the artistic and the æs-

thetic faculties, the moral and the spiritual sentiments—all these, and each in its rank and degree, are component elements of true Christian manhood. Hear Paul: "I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ." There is breadth for you! Manhood, with him, meant every thing that it pleased God to put into the making of a man.

Christianity is not a partialism, the outgrowth of any one age or time: it is the utmost possible development of the race of man, embracing in its history all the past, in its intention the whole boundless future.

Christianity is not designed to lop off, or to dry up. It is not designed to eliminate the faculties, but to give them expansion and power and training, and to make more of them, not less. For self-denial itself, which is commanded, is but an interior discipline by which the higher faculties keep under the lower. There is what is called *crucifying*, and there is what is called *slaying* and *destroying;* but this language is not to be taken as literal. Our business is not to lessen, but to regulate, not to destroy, but to educate and control, every thing that it pleases God to give us. There is to be no such ascetic notion as shall attempt to throw out any part of man's nature, as if he would be better without it than with it. There may be the necessity of obliging some part of our nature to express itself less generously and less freely, as a man may be enforced to limit his pride; but no man should destroy his pride. It may be necessary for a man to bring down somewhat the mountain of his firmness—or obstinacy, rather; but no man is good for any thing who has not some particle of obstinacy to use upon occasion. It may be necessary for a man to restrict his vanity; but a man who does not love praise is not a full man. It may be necessary for a man to strengthen himself against an undue sympathy and affection; and yet, a man without affection is not a whole man. There is not a single element that goes into the possession of the human mind which leaves a man more a man when it is taken out, any more than the body is made more a body when a muscle, or nerve, or bone is taken out. There is no faculty nor impulse, there is no part of the mental economy that was not adjusted with just as deliberate a view to final richness, as every single stop in the organ. Every part is indispensable. Every part, however, must come under education, must be coördinated, must be kept in regulated activity, in order that manhood may have infinite variety, sweetness, power, versatility, endurance, and beauty. And one will be struck, in reading the letters of Paul, to see how much he had in mind these four points: First, *totality*—the whole man; next *symmetry*—well-proportioned and balanced excellences; then, *power*—the energetic

condition of each several part, and of the completed whole; and lastly, *quality*, or, as it may be called, *beauty of character*.

A true Hebrew, Paul seems to have had but little of that sensuous love of beauty which characterized the Greek mind. There is little evidence that either art or nature produced on him any considerable æsthetic impression. But I know not where we can find among the ancient writers of any nation, evidence of such a love of beauty in moral qualities. It is not enough that any quality should be in action; it must have *grace* of action; *fullness* of action; *proportionate* action; *continuity* of action. Every single faculty must dress itself in all the excellence of which it is susceptible. Love is commanded; but "let love be without dissimulation." The ten thousand arts which seem to some so witching in love were to be laid aside. It was to be pure as the evening sky in summer. Generosity was inculcated; but it was not enough to be simply generous. "He that giveth, let him do it with simplicity;" not pompously, not ostentatiously, not boastfully. Do not give, as many rich men do, like a hen, that lays her egg, and then cackles. *Give with simplicity.* And so through the whole catalogue of manly qualities. It is not enough that men should have the qualities—they must have them in strength. These qualities must have grace. They must be beauteous as well as pure and strong.

This, then, is the Christian ideal of manhood: the development of man's whole nature into power and activity; the training of every part into subordination and harmony; the enriching of every part, and of the whole, with whatever is sweet and generous and genial and beautiful. A true man after Christ will be the most noble and beautiful thing upon the earth—the freest, the most joyous, the most fruitful in all goodness. There is no picture that was ever painted, there is no statue that was ever carved, there was no work of art ever conceived of, that was half so beautiful as is a living man, thoroughly developed upon the pattern of Christ Jesus.

Let us use this brief opening of the word of God, for instruction, for criticism, and for appeal.

1. To live well for the life to come is the surest way of living well for this world. And to live rightly for this world is the surest way of living rightly for the world to come. We are placed in circumstances in this world such that all things next to us must receive attention—must excite thought. They come in upon us through every one of our senses. We live, and fulfill our duties. Our duties indeed spring out of the right using of the natural world, and of all that civil society which has been divinely organized upon the natural world; and he who seeks to be a Christian by eschewing duty, by going away from this material or civil life, mistakes entirely the di-

vine providential arrangement. Men who separate these two qualities, however, divorce what God meant should always be joined together.

Some men try to be Christians by morality, which has in it simple justice between man and man, and are wont to say, "If a man will do about right here, God will see to the great hereafter," which has in it a speck of truth, and but a speck. Others, taking the other part, say, "He that would live wisely should forsake the world, and should set his affections on things above," perverting the apostolic meaning of that beautiful command, as if it were our business to think only of the invisible, and live as anchorites, separated from the activities of the life that now is. These must be kept together.

Shall men dispute as to which is the most important, the forward-sight upon a gun, or the hind-sight? In its place, each is the most important. If you take true aim, you must draw the fore-sight through the hind-sight. And shall men dispute as to which is the most important, this world or the other? One is the fore-sight, and the other is the hind-sight. Put them both in range, and work them both all the time. This is the only world that we can live in at present. Human life, human society and civil government are God's means of grace. It is your drill-ground. And these means of grace are to be used as men use their machines. The potter does not expect that the fine clay will leave its nature and its destiny, and become a part of the wheel on which he has put it, that he may fashion it. Nor, when it is shaped, and put into the furnace, does he believe that it is to be changed into flame, and go away as gas into the air. It is to find, by the machine, and through the furnace, its final form and beauty, amid grinding and heat. And we are in this world to be fashioned by its grinding. The multiplied duties, the ten thousand industries of life, all the aspirations, interstrifes and social excitements of experience—these are but so many influences that are chiseling, rasping, shaping us. It was meant to be so. Life, and business in life, and all occupations are means of grace. Sunday-schools are means of grace, but are among the poorest. The church is a means of grace; but, comparatively speaking, it is a distant means of grace. So are ordinances a means of grace. The business that God calls every man to, the toil of his hands, the labor of his mind, his dealings with men and with things—these are all prior and more efficacious means of grace. So if a man is good only in his seat at church, or in the Sabbath-school, he is a poor man. He must be a very bad man that can not be good in church—if, peradventure, he keeps awake.

The place for true virtue is where virtue is tempted. The place for courage is where there is danger. The place for manhood is

where there is a stress in the other direction. It is where men mingle with men, and are tempted to selfishness, and rise above it, and to pride, and hold it in subjection; it is where men are tempted to be fiery, and bitter, and cruel, and greedy, and aggressive, and they, in the midst of these temptations, strengthen the other tendency, and lift it into vitality—it is there that manhood is developed. That is God's pulpit. It is God's church. It is where men are formed. No man is formed in a cave. That is the place for bats. No man is formed as an anchorite or ascetic. You are to be living men among living men, overcoming evil tendencies and temptations. It is there that God calls you to be full-orbed men in Christ Jesus.

The world is grandly constituted to develop manhood in those who know how to use it. But how base and ignoble are they who squander their manhood in this world; who pass through the most wondrously organized system of education—namely, the natural, civil, and social world—and parcel out their noble nature, as it were, for sale; who coin conscience; who suppress their spiritual nature; who dignify success in worldly things; who live, not for manhood, but for selfishness, for pride, for pitiful pelf!

How does a tool or machine pass through the various shops in its construction? It goes in a lump of pig-iron. Melted and rudely shaped it is at first. It passes out from the first set of hands into the second. There something more is given to it, not of fineness, not of polish, but of shape, adapting it to its final uses. The next shop takes something from it, it may be, trimming away the clumsiness, reducing it in bulk, that it may be finer in adaptation. And, still going on from shop to shop, it passes through some twenty different sets of hands, and gains something from every single man that touches it. And it is a perfect tool or machine when it issues from the other side.

This great world, my young friends, is God's workshop. You are put in on one side, and every single shop, every single experience, is to take from you something that you are better without, or add something to you that shall fit you for use. And blessed is the man who gathers, as he goes, symmetry, shapeliness, temper, quality, adaptation, so that when he issues from the further side, he is a perfect man. But see how men go out of this world, which is God's workshop for making men in. How, after childhood and home are past, most men gather little! Indeed, childhood and home constitute the sum total of many men's thought of purity, and beauty, and spirituality. They look back when they think of purity. Woe to the man that has to look back for simplicity, for purity, for childlikeness, or love! How, after childhood and home are passed, do men grow worse and worse in this world! I do not mean what

are known as criminal men. I mean men who are admitted into society; I mean men who are "respectable;" I mean men that would resent quickly, if not with challenge, certainly with warmth, if you intimated any thing to their disparagement; I mean men as you see them in life. How has many a man passed through the various steps toward the last, having sacrificed every thing in life to his purity, his nobility, his scope, his aspiration. The elements of his being were moulded together, and he was put into the great workshop of life; and God meant to bring out, on the other side, a *man* in Christ Jesus. But bartering himself, step by step, all the way through life, under temptation, he comes out a swine, groveling, gross, wallowing, living for mere low and sensuous indulgence.

That is what the workshop of life has done for that man. It has wasted him with riotous living. Is there any thing so degrading as that? A man will be filled with resentment if you charge him with a lie, or with positive dishonesty—and perhaps not improperly; but a man will stand and have the charge laid upon him, "You have destroyed soul and body; you have broken down health; you have quenched every noble instinct and aspiration; you have lived for the eye, and the mouth, and the lowest passions; and now, toward the end of life, you are beastly and overswollen with sensuous indulgence. And you are about to lie down and die. That is what life has done for you. Having rolled your bulk through the wallow of life, you are to go out as only the beast goes." Ah! no beast falls below his nature, to be a beast; but a man does.

Another man sacrifices all to power, and the ambition of it. Power is a good thing; and if it comes to a man, let him take it and use it. A man without ambition is like a man without a backbone. He needs stiffening and incitement. But power and ambition may be bought at too high a price. If a man have them legitimately; if he grasp them with the hands of true excellence; if he earn them; if they belong to him in right of what he is, then let him hold them. If God meant a man to be a leader, he probably will find it out himself, or God's providence will make it known to him; but if God did not mean a man to be a leader, and he ranks the sixth, or eighth, or tenth, or a score of places down in the scale, and he thrusts himself all the way up, wriggling, creeping, crawling, sometimes on his feet, and sometimes on his belly, and sometimes on all-fours; if he goes through life, and gains some power and position and notoriety, and in doing so loses all that is noblest of himself—justice, self-control, benevolence, purity, the love of God, and the love of his fellowmen—he has reached the point that his ambition evilly devised for him; but he has lost his manhood.

How many men there are who have given up every thing that

was worth having for the sake of external wealth. Riches are good things. The having of riches, however, is not so much to be desired as the not having of poverty. It is what riches cut off rather than what they add to a man, that constitutes much of their value. They give a certain sort of independence to a man. They give him certain powers by which, if he has the disposition, he can increase culture, and draw about him sources of influence and blessing. But riches may be bought at too high a premium. You can buy wealth. If God has ordained you for that purpose, it is right to be rich, and to seek riches. It is an honorable calling for a man to follow, under such circumstances. But if a man pays for his money with his manhood, and comes to his vast estate shrunk and shriveled, it is neither honorable nor right. How many men there are that pipe over their gains, no larger than a summer's mosquito on the last days of its life, thin, sharp, blood-sucking, voracious, and worthless! How many men are like steamers that have been blown about by mighty winds until they are out of fuel, and can not get back to port again without burning the furniture and parts of themselves; and so, after all those articles on board which are combustible are consumed, part after part is torn away and burned in order to raise steam enough to get back, and they are stripped of every thing from stem to stern, when they enter port! Many men thus come into the harbor of old age empty. They have used themselves for fuel to make steam all through their life. And these are the men that you are expected to take off your hat to. These are the men that walk looking superciliously down upon, and pitying poor men—men who are "too conscientious," or who have "stood in their own light," as it is said. Men that will not do wrong; men that abhor evil, because they are a law to themselves; men of honor; men of simplicity; men that love the thing that is right, and just, and good, and true, and pure—how are they pitied by the successful men of the world! Many men think they have ravaged the world; but the world has ravaged them. Many men think they have led honor captive; but they have dishonored and disgraced their essential manhood. Many men think they have built a great Babylon; but God beholds how, after all, they are as beasts, on whom feathers or hair doth grow, and has sent them to browse as beasts upon the very ground. It is a base thing for a man to be put into God's workshop, which was set up on purpose to make men, and come out on the other side without a single attribute of manhood.

Ah! such wastes as there are! For a man to walk through cities and towns, and see what becomes of manhood, is enough to turn his head into a fountain of tears. It is enough to see the wastes of antiquity—the battered statues; the toppled-down columns; the

fractured walls; the ruins of the Parthenon. It is a sad experience, mingling both pain and gladness. But of all the destructions that have gone on in this world, and that are now going on every day in the great cities which are grinding and crushing out manhood, the destruction of men is the saddest. Men are as clusters in the vine-vat; and the feet of temptation tread them down as the vintner's feet tread the clusters. And blood flows out as wine. And yet, this is a world that was made on purpose to make men better; to grind them to shape; to sharpen them; to temper them. And woe be to the man that is burned, or that is crushed, and that comes out worthless, and goes into the rubbish-heap of the universe!

2. I call you, young men, to a Christian life, not simply because it is the way of duty, but because it is the only way in which you can find your own selves. There are reasons springing from the eternal government of God, from the rightful authority of God, from the issues of the eternal world, why you should be Christians; but there are other reasons springing from the nature of your own soul—from your make-up. I hold that no man can be a man, who is not a Christian. Not that a man becomes a man by becoming a member of the church, or a believer. Not that a man must be a sectary to be a Christian. All sectaries are partialists. I call men to Christ because manhood in Christ Jesus is the true ideal of the man.

There is an impression that religion is a life of restriction; that it is a pent-up and imprisoned way, full of inconvenience and loss, and that men are to be paid hereafter for what they lack here; that they are to reclaim, or commute for, in the heavenly land, what they lose in this world. Men think that, outside of the Christian life, there is a certain liberty, and gayety, and joyousness, and that the natural state is the more manly, on the whole. Those men must have seen poor specimens of Christians, who think that the natural state is a truer state of manhood than the Christian state. For the true Christian is the largest built of any living man, is the creature of the greatest joy, and is by far the one who has the greatest liberty. No man is free until he has learned to live in his higher nature. Only in *learning* to be a Christian is life burdensome; and it is so with every thing else. When a language is commanded, it becomes a source of larger scope and enjoyment. While men are learning the grammar of the language, it is tedious. When they have gained knowledge, certainly they are larger in their stature intellectually. While they are beginning it, in the throes of learning, they are held in, and restricted. It is true that, while they are learning, men have to deny themselves; they have to do painful things. The man that is tempted to dishonesty, and that will not yield to the temptation, suffers in his effort to overcome the evil

tendency in him. The man that is tempted to be mean, and that is seeking to be noble, suffers in his strife against that narrow streak in his constitution. The man that becomes larger and better has to go through the penalty that lies in his way. Only in this sense is manhood in Christ painful. While we are learning to rise higher than our animal natures, we have to put up with inconveniences and discomforts. They are unavoidable in the nature of things. When we are in the intermediate stage, and are, as it were, mechanical men—men that know how to do, how to create, how to act; if we would go higher, and become spiritual men, or truly intellectual men, then we must put our feet on our intermediate nature, and break that in, and bring it into subordination to our higher nature. And while this is going on, life may have its burden.

That is what *the cross* means. It is what *self-denial* means. Self-denial is only the higher feelings putting the whip on a lower one, because it is impudent, and is disturbing the soul. While you are breaking into subordination a lower feeling, there is, and ought to be, a degree of suffering. But when a man at last has his own consent to live as God meant that he should; when he is in pure health of body; when his every organ is cultivated; when he has perfect control of his animal nature, holding it for force, but not for luxury; when he has learned to energize all above it, and to give breadth and power to it; when he has learned to live in his affections and moral sentiments, and to move abroad as thought itself upon the wings of the understanding, then he is a true Christian. And there is no one that can compare with such a Christian for joy, for hope, for satisfaction, and for liberty. There is no man so free as the man that is a law unto himself—and that is what a Christian becomes.

You do not tell the truth because the public sentiment is out against lies. You tell the truth because the truth is sweeter than lies. You are honorable, not on account of any thing that you fear from being dishonorable, but because there is an intrinsic beauty and fitness in honor that you esteem.

Why does a man like chords in music? Is it because musical books teach that certain musical notes sounded together are pleasant? Does he love them because these books say he ought to, and prescribe them? The cause is deeper than that. It is in the construction of the mind and soul. Men love harmony and melody because they conform to the law and nature of their being. I hold that every thing which a Christian man believes, purposes, does, is in conformity with the radical and fundamental notion of God, expressed in the human soul; and that no man is acting so entirely in accordance with his own nature, and therefore so freely and so large-

ly, as a true Christian man. And if you suppose that the life of a Christian is a life of bondage and penances, you have derived your knowledge from wrong sources.

There have been periods when men have taken one-sided views, and run them into partialisms, and given them an inordinate development. Therefore men have come to think that tears are more sacred than smiles. No. Laughing is as divine as crying. There are men who think that sorrow has something in it more wonderfully divine than joy. Sorrow is divine; but joy was divine first, and will be after weeping and sorrow are swept out of the universe. Joy is more divine than sorrow; for joy is bread, and sorrow is medicine.

I hold that the true Christian man is the noblest man, the strongest man, the freest man, the largest man. He is like a harp, not subjected to rude and random touches, but handled by a skillful player. His soul is so organized and acted upon that there is melody produced from every single chord, and from all of them matchless harmonies.

3. I call you to discriminate between God's men and the church's men. I do not call you to be men in the church, or to be men according to the sects, whether they have prevailed in times past, or do now prevail. I do not speak in disparagement of the churches; for I regard them as I do every other machinery. The church is a human machine made to educate men. It is to religion what schools and academies are to the intellectual part of the human soul, and is not to be spoken against. Some churches are better than others. That is the best church which makes the best men. Churches are fond of comparing their pedigrees, and bringing out their own uniforms, and boasting of their weapons, one or another.

It makes no difference whatever, in watch-making, whom you get your watch from. If there should be a dispute between German, Belgian, French, English, and American horologists, as to which was the best watch-maker, how would you test it? By arguments and logical reasonings? No. You would take their watches and try them. The best watch-maker is he that makes the best watch. And I say that the apostolic sects are those that make the most apostles. It is the best sect that makes the best men. Creeds may have more or less relevancy to them, and ordinances may have more or less relevancy to them, and methods may have more or less relevancy to them; but, after all, the true way to judge of all sects and churches, is to inquire from which sort come the most of the best men. That is the best sect for you and for every body. And the plain common sense of our time, rising above the superstition of mediæval ages, will ere long enforce that upon the churches them-

selves. And it will be understood that churches are but manufacturers of men, and are to be judged by the wares they turn out. It is the essential nature and use of things which determines which is best and highest.

I do not call you, then, to live in the church, although the church is to be used; although you will, I trust, one and all of you, be found at the altar, and be found reverent in the offices of revealed religion, and respecters of things sacred. Yet, after all, my model of man is not the narrow, low, partial model that prevails in all sects; for you must be larger than any sect in which you go. Manhood is bigger than any machine by which he is educated. A man is larger than the common school where he learns. If an academy graduates a man, it is because he is too big to be held. A nest is good for a robin while it is an egg; but it is bad for a robin when it has got wings. It is a poor place to fly in, but it is a good place to be hatched in. Institutions always dig their own graves if they are good for any thing. In an educatory institution that is good for any thing, men become larger than the institution. The candlestick holds the butt of the candle, but does it hold the light? Beneficent institutions of every kind are but men-holders or men-makers.

I would not, then, urge religion upon you, having you think, "I am to be a Methodist;" or, "I am to be a Baptist;" or, "I am to be a Congregationalist, or Presbyterian;" or, "I am to be a Churchman;" a High one, a Low one, or a Middling one. Any man's grindstone is good enough to grind you on; any man's shop is good enough to make you in; any church is good enough for you to develop a Christian life in. There is not a church on earth that has not something of truth in it; and enough, if you have a mind to appropriate it, to feed you upon, and to build you up to manhood. There is no church that contains all the truth. There is no church that is supereminent over all others. The various churches are so many schools and academies and colleges in which men are being educated. And your manhood should be larger and nobler than any sect—should fill up and overrun the measure. As a vine, growing in a garden by the side of the road, does not confine all its flowers and clusters to the garden side, but hangs over the wall, and bears blossoms and clusters in the road; so a man, wherever he grows, should be larger than the thing that he grows in. Wherever you go, let your manhood be bigger than any human institution. It is a shame for an institution to be bigger than the man that it has reared. God, when he reached down his creating hand, and swept a circle larger than a continent, broader than an age, and vast as the eternal sphere, said, "Let it be called *man*."

Burrow not, then, in any hole. Shrink yourself not to the girt

of any sectarianism. Love every thing; love all men. Use every thing; use all men. Use churches as you do hotels—not to live in, but to take your food and refreshment in, on your way to your Father's house. The Father's house is the only place that is fit for the permanent abidance of the soul. And while I would dissuade you from the life of the scoffer, and the scarcely less respectable life of the indifferent man, I beseech of you, do not narrow and demean yourself so much as to feel that any sect or denomination is as big as you need, or that you can find all you want in it.

God did not call you to be canary-birds in a little cage, and to hop up and down on three sticks, within a space no larger than the size of the cage. God calls you to be eagles, and to fly from sun to sun, over continents. Be large, then, be strong, be wise, be pure, as God is; for you are the sons of God.

4. I use this truth as a matter of criticism, to ask you to discern between the true man and the current gentleman of life. No man has occasion for pride of gentlemanliness whose manhood has nothing in it of religion. A man must be a Christian who would be a gentleman. A man who is a gentleman should be a Christian. The current gentleman may have much in him that is good, in single qualities. Indeed, he may be of surpassing excellence. But if a man devotes himself to a single flower, we expect him to get better flowers than the gardener who takes the whole range of botany. For you can not give to ten thousand flowers as much culture as to a single one. And there are men who pride themselves upon their honesty, or truthfulness. That is the only virtue that they have. The whole force of their life goes into that one quality. They ought to have that one; but would you consider that a well-developed man whose nose was developed above every thing else on his face; whose whole growth had been concentrated in that one feature? Is that a well-developed man, any of whose limbs is developed out of proportion? Gentlemen of society frequently excel other men in single qualities, having cheated their whole nature to make themselves agreeable and polished. To be a gentleman, requires that one shall be a full man. Manhood requires more than conventional refinement; more than the stock proprieties of life. Is he a gentleman who only keeps his word, vindicates his courage, and polishes his intercourse in society; but who does not hesitate to indulge in coarse animal passions, in lust, in gluttony, in excess of wine? Is he a gentleman who lives in his animal nature? Is he a gentleman who has no higher aim in life than routine duty and routine pleasure? Without appetite for knowledge, without yearnings and inspirations, without growth, without faith, without purity and love, is a man a gentleman? Can you make a gentleman by cutting a man in two, and building up the lower

half, and leaving the upper and better half out? Is he a gentleman who merely conforms to a few starveling maxims of conduct and conventional arrangements of society to prevent overaction? And yet, what higher claim than this have many who pass themselves off for being gentlemen? Manners and etiquette are too often but the fine color and empty shell of a thing which is dead. Color is good; but life that makes color is a great deal better.

A Christian should always be a gentleman, because he is true, and because he is right; but it does not follow that he should be rude, or coarse, or indifferent to the feelings of those round about him. Emphatically, a Christian should be a gentleman; and a gentleman should be a Christian. Christianity, as I have said, is the science of being a whole man.

5. Let me beseech you to take heed to the substitution of class character for manhood. In some lands classes are organized by government. There they are less evils because they are realities. But in communities like our own, where classes are aggregated by certain elective affinities, the worst mischiefs ensue; for, the world over, classes are apt to be arrogant and over-conceited. They are small and mean, usually; and yet, men that belong to a class, or to a "set," as it is said, think that wisdom shall die with them. They think they have the diameter of the world. They think their thought the very measure of existence. They run the round of social gayeties; they repeat the talk of their own sect; they live in their own little circle; they know all that is knowable of each other, and run through empty fripperies and rounds of inane vanities; and yet, they consider themselves as model men—the aristocrats of the neighborhood. They regard themselves to be the class of all classes. They despise the lower people—poor men. Thin and wasted are they oftentimes, in all the elements of manhood except position, wealth, and a certain class influence.

Beware, then, of classes. Join them just as a man joins a wood, on his way through it. Go into them, but go through them. Use them, but never let them use you. Be larger than any class will ever let its members be. Stand high, and remember that manhood is better than any of the sections into which it is broken up.

6. Beware of the narrowness of professional character, which will be your temptation. For, although there is a pride of profession—an *esprit de corps*—that is wise, and may be turned to account, yet the pride and vanity of men tend always to spoil every thing, and the advantages go but little way, and soon give place to disadvantages which are most harmful, most hurtful. For no profession has so many claims upon a man as mankind has. No man can afford to live for his profession, and in his profession. No

man can afford, by the side of the sounding sea, to build his hut on a little rivulet that runs into it, and never go down to wet his feet in the flood, or try its depths. Good as any profession is, you will be obliged, in the order of business, to live in it as much as is useful. Ministers ought not to be too much with ministers. They should go out among other men. Lawyers ought not to consort only with lawyers. They should go beyond their own class. Soldiers should seek civil society. Teachers, dealers in ideas, should dwell more with men that deal in wares; and men that deal in wares should aspire to the company of men that deal in ideas. Men need mixing. Men need to feel a sympathy with the whole of human life.

Therefore, remember that you are not to be educated out from among your fellow men, but for them. No man belongs to those who are below him, so much as the refined, educated and powerful. By as much as you surpass a man, you become his servant. "He that would be chief among you, let him be the slave of all," said the apostle.

But the time is already sped, and I will bring speedily to a close these remarks, by which I would fain urge you to a larger, a purer, a sweeter, and a nobler manhood. Delivering you from the temptations that are in the flesh; delivering you from the temptations that are in your own dispositions; delivering you from the temptations that inhere in the thrall of labor and the bondage of business in life, and from the temptations which are special to classes and professions, I fain would incite in your minds a higher conception of manhood as it is in Christ Jesus. Especially have you such temptations, because in some sense there is a work given you as soldiers which is given to no others. You ought to be nobler than most men, because your work is vicarious. You labor for the Government. You stand for the country. It is for you to be the right hand, the executive hand, of the Government of your land. You need not be cruel because you are warriors; for war may be but discipline. It is the symbol of justice, of law, of liberty itself. We have but just passed through a war which, with all its atrocities, and its incidental cruelties, and the horror of its details, will be looked back upon, when we have drifted so far that we can see them in perspective, as a sublime war for unity, liberty, and human happiness. And all its blood-drops, all its tears, and all its wrecks and desolations will pass out of view; and no man can measure the abundance of that good which will spring up in consequence of it.

You are a part of the Government; and it behooves you to represent to men something better than common men do. It is yours to guard our flag, which has now more to tell the world than any other flag. Now, thank God, it is *clean*. Once there was blood on it. Not a drop now. Once the stars that were on it were stars with a

background of barbaric slavery, feebly shining out of midnight. Now they are the stars of hope, the world over. And those stripes that are upon the flag are no longer stripes of cruelty, to shed blood. They are the auroral light that plays upon it; for, as you bear it round and round the globe, upon the land or on the sea, that flag means intelligence and liberty. And it is a blessed thing to be a guardian of it. You belong to a profession that is honored. I mean not abroad, though it is honored there; but already in our own land we have those—and those too, happily, that have sprung from the loins of this venerable school—upon whose name rest glory and immortality, for their skill, for their endurance, for their wise victories, and yet more for their humanity, their moderation, and their unambitious patriotism. Nor are any of the stories of battles and sieges and marches so sweet and musical to me, as is the story of the five chiefest men whom this war has lifted into conspicuity, not one of whom is not the brother of the others. Without rivalry, with hands firmly clasped, unenvious they stand, to show men what an American man and an American officer should be. While Napoleon could scarcely hold his army together from the envies and jealousies of his marshals, behold how we are twined together like a cord, by the firm friendships of our chiefest men that the war has brought forth, and that this school has bred.

My young friends—you that abide—I beg of you, take aim higher than merely the aim of this school. Enlarge your conceptions of life. Ask inspirations above the text, and above the teacher, that God may give you a conception of what it is to live for a truer manhood than any that you have hitherto followed.

And ye that go forth, what can I ask better for you, than that your hopes may be larger, your ambitions purer, your aims truer, than those which, in your best hours, when you stood on the very mountain-top, you framed for yourselves? May the blessing of Almighty God go with you; and may the blessings of Christ and the Holy Ghost never depart from you. Wherever you are, in burdens, in trials, in wounds, in sickness, in death itself; whether among friends, or in the wilderness far away, and among savage foes, or departing in the thunder of the earnest battle, may you never lack company. May He who loved your father and your mother, may he who has guided your steps in all the days of your lives, never forsake you in the hour of anguish and trial. And from an earthly manhood, growing more large and resplendent, may there be reached out to you that manhood in Christ Jesus which shall be perfected only in the heavenly land.

PRAYER BEFORE THE SERMON.

ALMIGHTY God, our Heavenly Father, we draw near to thee no longer outcasts disowned, but restored in Jesus Christ to our Father's household, and made sons again. Not for us the husks which the swine did eat; not for us to be servants: for us the ring, and the robe, and the Father's embrace; for us the fatted calf, and the joyous welcome of the whole household. We are brought back again to the Shepherd and the Bishop of our souls. We are restored to thy love, and to the recognition of that love. Thy power—how wondrous is it! Not all the sunlight that falls through the air upon the wide continent to-day is enough to be the symbol of that love and that power which are shed forth from thee. Thou, whose throne is in heaven, art everywhere touching the springs of joy throughout the realm of the universe. Thou art everywhere blessed and blessing. Everywhere joyous art thou, because thou art creating joy. Thou art everywhere making pain thy minister, and teaching men right and justice; teaching them obedience; teaching them patience and greatness of soul, by things suffered. Thou art everywhere, by joy and suffering, preparing for joys yet greater. We thank thee that by the suffering of our Lord and Master so much hath come upon the world of blessing. And we do not desire to be called his disciples, because outwardly we are gathered with those that are named Christ's, but we desire to have the same aspiration, the same holiness, the same love fertile in all goodness. We desire to shrink from nothing, to bear the burdens that are needful to our manhood, to stand between the weak and those that would hurt them, to bear their sins and carry their sorrows who are less than we, and, as thou wert a Saviour, also to be saviours in our way, and according to our sphere and strength. Thou didst stand between us and the burning sun of destruction; thou, O Jesus! wert mightier than man can be; yet we are to walk in thy footsteps, and are, according to the measure of our power, to imitate thee. Grant that we may do it, bearing one another's burdens; in honor preferring one another; loving our neighbors as ourselves; disowning pride and arrogance; disowning vanity, and selfishness, and greediness; disowning all willfulness of the flesh. Grant that we may pattern after the Lord Jesus Christ.

Grant thy blessing to rest upon every heart in thy presence this morning. And if there be those that have unexpressed thanks, O Lord! let the silent desire be as mighty words in thine ear, and accept their thanksgiving. If there are those whose hearts are burdened with gratitude, who look back upon the way in which God has led them—the way of danger, the way of suffering, the way of trial and struggle—and who stand near to victory; and if their hearts swell, let it not be with pride, but with a grateful recognition of God's goodness to them. Accept the offering of thanks which they secretly bring thee.

If there be those that are conscious of imperfection, and weighed down with a sense of sin yet mighty in them, and that yearn both for forgiveness and for divine strength in days to come, O Lord! forgive and inspire them.

If there be those this day whose memories go to dear ones far from them, and whose hearts rise up before thee, sanctify their affections. And bless those whom memory would bless. Draw near now in this sacred hour of faith, and gather all whom we love from every whither—from the sea, and from foreign lands, and from distant places in our own land; and here, united in spirit, for the hour, may they dwell together with us in faith.

We beseech thee that thou wilt grant to every one in this institution thy divine presence and blessing. Remember all that are in office here. And grant that as

they guide and teach others, they themselves may be guided and taught of God And bless all that are instructed. We beseech of thee that thou wilt be with them, that they may be built up into manhood indeed. Prepare them for the service which awaits them—for the high positions for which they are appointed. And we beseech of thee, O Lord! that they may be men of faith, of purity, of integrity, of true Christian fervor and true Christian power, and go forth everywhere to set an example, not alone of skill and knowledge, but of manhood.

And we beseech of thee that thou wilt be pleased to bless all the families that are grouped together here—the little ones, the servants, and all that are in places of trust and responsibility, or labor, or care. And may those that need most be most remembered of God. Be with all that are sick, and all that are poor, and all that are distressed, and all that need thee. Especially if they do not know how to call unto thee, go to them. O thou blessed God of mercy! seek out those that seek thee not, and bless those that repay only with curses thy blessings. Grant that they may all have a better mind.

And we pray that thou wilt be pleased to bless this land in which we dwell. Accept our thanks for all the great and sparing mercies which thou hast vouchsafed to it. We pray that all these States may dwell together in fraternal union and brotherhood.

Bless the President of these United States, and grant that his life and his health may be precious in thy sight. And in all those duties to which thou hast now appointed him, grant that he may have sufficiency ministered unto him, and that he may be wise, temperate, sagacious, fearing God and regarding men. Crown, we beseech of thee, his labors with divine blessings. And remember all that are in office with him.

Bless the government of the United States, and the governments of the several States. We pray that thou wilt purify our magistrates. Restore to us our judges again, as at the first, and our magistrates as from the beginning. And may we have a God-fearing people. May this great nation be proud, not of its outward wealth, and material strength, but of virtue, and religion, and true piety.

Bless the nations of the earth. May those that struggle for the right to be have thee on their side. Strengthen the weak against the strong. May the ignorant be no longer oppressed by superstition. May the bonds and prisons, the wars and oppressions, the vice and crime and wrong that have afflicted and scourged the earth, at last, like the storms of night, begin to pass away. And as the sun cometh in the morning, arise, O Sun of Righteousness! with healing in thy beams. And to the Father, the Son, and the Spirit shall be praises everlasting. *Amen.*

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